

## THE MOUNTAINEER

GREAT SALT LAKE CITY.

SATURDAY, DECEMBER 3, 1859.

## OUR RELIGION AND OUR POLITICS.

It is a very ridiculous idea, yet one that seems to have gained considerable predominance in the world, and has secured many advocates, that scurrility is argument, and that low blackguardism is good logic. If an honest man should see a wrong done, and try in fair play to resent or correct it, the dishonest man, whose interests are interwoven with the continuation of that wrong, when he fails in his researches to find even a weak argument, resorts to vilification of character, and cares not to what low depths of slang, borrowed or original, he condescends.

We have been highly complimented, even at this early period of our editorial career, with a numerous list of exchanges from all parts of the United States, including the leading journals of the east and west. We are thankful for them. Though but the kind reciprocations of favors, yet even those are something in these days of dimes and sixpences. Hence we repeat our thanks.

In looking over our exchanges we have not yet observed any serious fault found with our rudimentary efforts. The comments have been rather leaning to the side of flattery. With a few, however, there seems to be one great stumbling-block. We are twitted by these of being "the political organ of Brigham Young." The name of this man seems to have become a great rock of offence among our enlightened countrymen. Failing to establish against him the simplest substantial charge, his maligners have manufactured lies to propagate their venom. An slander accumulates in its progress, so the croaking of these poisonous toads has multiplied itself into the loud bellowing of thunderbolts of slander; yet all have failed. We make no bombastic pretensions of courage; and never make a point of hitting a friend that respects us too much to resent it; but we are neither afraid nor ashamed to acknowledge our sentiments and convictions, religious or political.

We have mutually made choice of a religion that suited our consciences, and our ideas of divinity and salvation. In the exercise of that religion and the rights appertaining thereto, we have selected by our voices, and by our uplifted right hands to heaven, Brigham Young as our spiritual guide and adviser. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," was one of the first and most prominent features of the Constitution that attracted our attention. If it had any meaning or virtue, we were constitutionally right, and unmistakably loyal in our selection. We are, good readers, what are generally termed Mormons. We have a constitutional right to be such; and all America has not the power to prevent us being so. To be sure, the despotic bayonets of mobocracy might pierce our hearts and close our eyes in death; but the holy right to follow our own conscientious dictates is as immortal as the rule of heaven; and our disembodied spirits would maintain it, as they hovered and watched over the cold ashes in our graves.

This may be correct, it is sometimes said, so far as our religion is concerned; but what right have we to select our religious adviser as our political guide? Our answer is, simply, that we have a right to select whom we please for our leader. Brigham Young never asked either of us to vote for him, or to adopt his peculiar views of politics. And yet, without an invitation, we have adopted his very politics, so far as we have learned them. If we did not believe them to be right, we would not; nor has there ever been compulsion used to that effect upon any man in Utah. But, placing religion in its own

sanctuary unquestioned and uninterfered with, who has the right to dictate to us the names of our secular leaders? One man may choose Judge Douglas; another may prefer Mr. Breckinridge; another may have a leaning towards Sam Houston; and another may be the very particular friend of Seward. Each has his right to his choice: have we not ours? Now, we do not wish to be understood as proposing Brigham Young as a candidate for presidential honors. We have no idea that he would accept the position, even were it offered him. But were it possible that such a thing should transpire, we feel a pride in saying that he should have our votes and the full extent of our unimportant influence. And why? He is an honest man and a true American. That man is not to be found in the world against whom the malignancy of slander has exerted so strenuous efforts. And yet every one has failed. We have seen him with the spade and axe in hand, and guiding the plough, persuading the desert to fruitfulness. During the dreary days of famine, when piety abroad exorcised the influence of its faith for the annihilation of the poor denizens of Utah, we have known him to distribute his own hard-earned substance among the hungry sufferers. For some eight years or more he was Governor of Utah, and during all that time the rights of the stranger and pilgrim were held sacred; and his answer to the petitions of wandering offenders was, invariably, "Go in peace, and sin no more." He has been accused by idle vagabonds of acquiring wealth for his own use. To our individual and most certain knowledge, there is not an adobe nor stone in his houses that has not been made and placed there through his own untiring labors and honest frugality. Until the gubernatorial wand was taken from him, no stranger suffered wrong in the Territory, that he did not take active and effectual means to redress. In 1858, when the mangled corpses of poor Gunnison and his comrades were abandoned by their own escort, the exertions and influence of Brigham Young procured a decent burial for their bones. During the rebellion of Utah (may we be pardoned the misnomer!) the language of Brigham Young was like that of the Great Redeemer in ancient times, "Father, forgive them, they know not what they do." He wept at the sufferings of what we termed our invaders, and his granary was always open and ready, to its full extent, to supply their wants. Though thousands, who knew him not, sought for his blood, his order was ever, "SHEEP NONE!" We have known him long, and know now that he has ever been a staunch supporter of the Constitution and laws of the United States; and though millions may malign him, not one soul living can prove an act or word to the contrary!

We do not wish to be understood as particularly advocating the character and standing of the man of whom we speak. His character, as we have said before, stands on the pages of history and advocates itself. We humbly wish to promulgate our own views. We sail under no false colors; nor do we wish to give any borrowed or imitative signs or grips. We select our spiritual leader for ourselves, and shall follow him when, where, and how we please. We have, and claim, the protection of the constitution of our country in doing so. We feel ourselves under no obligation of any kind to go farther. But should we choose the same man for a political leader, we have the guarantee of the same constitution in permitting us to do so. We shall follow our own individual views and notions in these matters; and though our consciences and feelings may be, for the time being, trampled upon and ridiculed, we shall still, nevertheless, contend for our rights. For the slang and abuse of political jobbers, who buy votes by the cent and sell their own for a dollar, we care nothing. For the influence of speculators who seek to swim to estates and palaces through the blood of honest men, we have an honest contempt. All

who pander to the whims and influence of a political aspirant, we cordially despise.

**GODSEY'S LADY'S BOOK.**—We continue to receive regularly our numbers of this excellent magazine. We always look for a treat on its reception, and have never yet been disappointed. The contents show the employment of superior talent, and ever are chaste, instructive and amusing. The plates are unsurpassable. It is equally a treat in the study-room, and by the home-hearth. Old heads are interested in its solidity; younger brains in its generous sociability; the ladies universally in its fashion-instructions; and the little prattlers always look alternately with bright, tearful, or laughing eyes at the "nice pictures." Our friend Mills has stolen a march on us this time. From Godsey's "November" we have given a selection to which we think we ought to have had the first claim. But we are pleased to see even the wild flowers of our deserts culled kindly and appreciated. Their fragrance belongs to their native air; but should it wander, we will try to bring it home again, and ourselves share the enjoyment of its perfumes.

**FINES.**—From the past history of our city in relation to fires, the citizens are likely to be lulled into a fancied security, and to feel that very little danger threatens them in this respect, but they may be most woefully mistaken, and this appears the more likely to us, as we frequently see stove pipes thrust through the roofs of houses, and through walls, in fearfully close proximity to sheds, hay stacks, stables, &c. Indeed we should not feel very much surprised to see houses, or even blocks of buildings, on fire, before long, in consequence of sheer carelessness on the part of some one to properly encase the pipe of a stove, when near combustible material. We consider this a subject of no minor importance, and believe that the city authorities should at once legislate in relation to it. If we might suggest, we would say, let an inspector be appointed whose duty it shall be to inspect chimneys, and the openings for stove pipes; and that he be authorized by ordinance, to visit every habitation, manufactory, and workshop, and order such alterations and improvements, as he may feel that the safety of the building and city require. For such service let the inspector be paid so much per day, or levy a tax on each one whose premises are thus visited; let them pay a fixed tax of, say at least, ten cents per family. To this no one can reasonably object, while all may be benefited, the inspector paid for his service, and our dearly bought homes preserved from ashes.

**MAIN STREET.**—The inhabitants of Main Street in particular, and of the city in general, after payment of their city tax, certainly have a right to expect a better road than is to be found in the above important thoroughfare. All persons will agree with us that Main Street in rainy weather, or after a thaw, is not decently passable for pedestrians on the side walks, to say nothing of crossing the roads. We believe this street should receive the prompt attention of the street supervisor, who would certainly confer a great favor on the citizens, by repairing the side walks, and placing stone causeways, or macadamized paths, at convenient distances, for the accommodation of foot passengers from side to side of the road.

## NAUVOO AND ITS TEMPLE—THE ICARIANS.

We copy the following from the "Missouri Republican":

Nauvoo, the Mecca of the modern Moslems, and the New Jerusalem of the Latter Saints, is the natural beauty of its position is without an equal on the river. Seated at the head of the R. ride, on a point of land around which the river sweeps in a gentle curve, it commands a view of the stream extending many miles without interruption in either direction. Rising with gentle swell from the river's bank, the land gradually grows more elevated as you recede, until it reaches its culmination in a lofty eminence on which the Temple once reared its proud proportions in

stately grandeur. All along the hill side, in the days of the city's prosperity, rows of handsome edifices were terraced, the ruins only of which may now be seen. But the days of its prosperity are past, and ruins now meet you on every hand. The place now presents the strange anomaly of a city of recent origin built of ruins, and reared in the midst of desolation. Before the Mormons were driven away, the population exceeded thirty thousand; now not a tenth of that number can be found in the place. Many times more buildings have been pulled down than are now standing, and many still remain that have no other tenants than rats and owls.

The chief object of interest that the place contains is of course the Temple, or what remains of it. It stands, as has been already observed, on the summit of the hill that overlooks the city, and is a conspicuous object at the distance of many miles. Years ago, it was destroyed by fire, and only the front walls are now left standing. When in its perfect state it must have presented a very imposing appearance. The material used in its construction is limestone, obtained in the neighborhood, and of most excellent quality. The portion now standing is about fifty feet in height, and constitutes the portico, or hall of entrance into the building. On either side of the doorway three pillars are inserted, their bases resting on a crescent moon, their caps surmounted by a winged sun. Just above the sun a pair of hands appear, each holding with firm grip a trumpet, and high above sun, and hands and trumpet, a star of enormous magnitude scatters its divergent rays. Of what these symbols are typical, those only who have been admitted into the mysteries of Mormonism can explain. The Temple, as we have stated, is in a state of dilapidation and ruin. The portion not already fallen is tottering to its base, and huge cracks gape along the walls from top to bottom. We passed, with some mitigations of accident, beneath a ruined archway, and stood within the vestibule. A flock of partridges that had been feasting at a neighboring wheat-stack, and were now seeking refuge within the building from the heat of the noon-day sun, were frightened at our intrusion and darted, with tumultuous beating and whirling sound, through the gaping windows. The place where we stood was filled with masses of stone. In the spot underneath them, we were told, there once yawned a deep pit, the uses of which were known only to the initiated. Its mouth was covered by an enormous stone slab that formed part of the pavement, and until the pit was revealed by the destruction of the building, its very existence had not been suspected. Heaps of stone rubbish, filling its depths and piled high above it, have obliterated all traces of it now, and effectually choked its utterance, if it had any secrets to disclose.

On either side of the vestibule are small rooms, from which, circular stairways ascended to the Great Hall, which was in the second story. After the expulsion of the Mormons, this Hall was used for balls, public meetings and the like secular, not to say profane, purposes, and was held in great regard by the citizens for such uses. The congregation "worshipped" in a large room on the first floor, which extended the whole depth of the building. In the basement beneath, was the Baptismal Font, which was supported on twelve oxen hewn out of solid stone. No trace of this font nor of the oxen is left, only the well over which it stood remains. We removed one of the planks that covered the well and looked down into its depths, but nothing was to be seen, but water; water and a solitary frog, that lay floating at his ease, with limbs lazily extended, but who quickly disappeared when his privacy was invaded.

All around in every direction the ground is thickly strewn with broken stone. An enormous amount of material must have been used in the construction of the building. Two large towers have already been built from its ruins, and enough still remains to furnish material for the erection of two or three others equally extensive. Within a stone's throw of this Fane, dedicated to a heathenish fanaticism, and now happily a mass of shapeless ruins, a Christian temple lifts its modest spire, and looks up with an eye of pitying wonder on the humbling ruins of man's folly and his blasphemous presumption.

The family of the great Prophet still dwell in Nauvoo. No persecution can prevail on them to remove to Utah. His widow has married again, and with her husband keeps the Mansion House, the only house of entertainment that the city affords. The oldest son, who bears his father's name of "Joseph," is a justice of the peace, and a successful and respected citizen. Great inducements have been offered him to remove to Great Salt Lake City, but he steadily rejects all such possibilities.

For the purpose of gratifying a curiosity general, if not commendable, we asked to be shown the spot where the Prophet was buried; but received for answer that the grave of Joseph Smith like the sepulchre of Moses, was known: to no one but to one at least, except the immediate family, who keep the knowledge of it a profound secret.

It is familiar to our readers, that the Mormon Temple, with the buildings adjacent, were purchased some years ago, by an association in New York, with the design of devoting them to purely educational purposes. The night preceding the day that the transfer was to have taken place, the Temple was set on fire and destroyed. With it perished the prospects of Nauvoo. From that day the town has declined. The origin of the fire is still a mystery. Some have attributed it to the fanaticism of the Mormons themselves, who could not bear to see their sacred edifice pass into the hands of unbelieving Gentiles; others charge the act on the heretical and disaffected among the Mormons, while yet others, taking a more business view of matters, are sure that the destruction of the building may be traced to the jealousy felt by the rival towns in the neighborhood of the rising greatness of Nauvoo. It is not likely that the origin of the fire will ever be discovered; all that is known is that it was the act of an incendiary.

A community of Icarians, under the leadership of M. Cabbe, their founder, soon afterwards removed to the place, and became the purchasers of the property. The Icarians are French Socialists, and hold all property in common. On two sides of the Temple square their dwellings have been erected, on the other sides they have built their store houses and their school houses, the latter out of the ruins of the Temple. They numbered at first about six hundred persons, but by death and desertion the community has been reduced to less than three hundred. Their leader, M. Cabbe, died about a year ago, since then his place has been supplied by M. Marchant. Seclusions they profess in the only true democracy, and this they profess to practise in letter and in spirit. All are required to work, and the portion of leader carries with it no exclusive privileges. When we were presented to M. Marchant, we found him in a

coach's dress, busily engaged in preparing dinner for the whole community. Their number at present at Nauvoo is small, not exceeding fifty or sixty, the others of the community being in Adams county, Iowa, where they hold a large tract of land. Some few are at Cheltenham, near this city, where they are engaged in the manufacture of fire bricks. The property of the community in Nauvoo has been sold, and in December the whole society will be united on their farm in Iowa. All the time that they have been in Nauvoo, they have been distinguished for industry, neatness and good conduct, and butting their peculiar notions of government and religion, they are good citizens and excellent neighbors.

## LOCAL NEWS.

**THE WEATHER.**—The beginning of the current week was characterized by occasional storms of snow and rain, and when not snowing or raining, considerable fog prevailed. The latter part of the week, however, we have had fine, clear, bracing weather.

**HORSE STEALING.**—Last Saturday, Nov. 26th, Mr. Gilbert Webb presented himself before the Probate Court, Hon. E. Smith presiding, and made affidavit to the effect that a number of horses and mules had been stolen from Cedar Valley, Cedar Co., by Thos. J. Wheeler; that nine of the horses belonged to him (Webb), which he valued at \$900, also that seven of the mules were his property, which he valued at \$1125. Within half an hour after the affidavit was made, the accused was arraigned before the court; a preliminary examination took place; Messrs. Ferguson & Blair appearing for the prosecution, and Mr. Stout for the defense. The prisoner was required to find bail, in the sum of \$4000, for his appearance on Saturday, Dec. 3rd, in answer to the charge; in default of finding which, he was remanded. On the 29th ult., security for the required amount was tendered and accepted in the persons of John Wheeler and John N. Wakely.

## COMMUNICATIONS.

## RIGHTS OF CITIZENSHIP.

One of the great and leading principles contended for and established by our revolutionary fathers in the war of independence, was, that the source of all political power is in the people; who have an unalienable right to govern themselves, and that the potentates of earth do not rule by divine right, but by authority delegated to them by the people over whom they preside. Whether this principle be true or erroneous is not my present purpose to inquire, enough that it is upon these principles that our national constitution and laws are founded. As proof that this is the case, I quote from the Declaration of Independence:

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just power from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, &c."

These rights, so clearly defined in the immortal "Declaration," are the very essence of citizenship; it is in accordance with them that the citizen claims and exercises the right of suffrage—the foundation of all republican governments; and in union with them are the laws of the United States, which provide that all free white male inhabitants, born upon American soil, and of the age of twenty-one years, may vote at the election of public officers, thus formingly acknowledging his possession of all the rights of citizenship. Not only are these rights of the native born thus acknowledged by the highest authority of the land, but foreigners also, desirous of becoming citizens, may become such upon complying with certain requirements embraced in the naturalization laws, and are then entitled to all the rights and privileges enjoyed by the American born citizen.

The question now comes up—can any man who has justly and legally attained all the rights of citizenship, who desires still to retain them, and is willing to support the Constitution and laws of the United States, be deprived of them? I answer, no. According to the spirit of our national institutions the rights of the citizen are inherent, and are unalienable, save by his own voluntary act; they were never given by government, and can never be taken from him, so long as he desires to retain them and will perform the duties of a true citizen. In this case the difference between a free and enlightened government, and one that is despotic. In the despotic of the old world—so called—the will of the ruler is the law of the land, and his subjects enjoy no rights—not even that of life—except as a gift from the sovereign, who may at any moment imprison or release, enrich or impoverish or kill any of his subjects with impunity. In the more enlightened governments of Europe the rights of the subject are more fully recognized; but the most liberal of these all—that of Great Britain, holds the doctrine that "once a subject, always a subject," thus denying the right of a man even to change his allegiance.

Does a citizen living in any State of the Union—Maine for instance—lose any of his rights as a citizen by removing into another State, for example, New Hampshire? No. Will he be removing to Texas, or California, or to any foreign country? No. It is self-evident that a mere change of residence from one State to another, or of one mile or a thousand from the place of his nativity, will not deprive him of any of the rights of an American citizen, but whether at home or abroad—in his native State or in

Asia, government is still bound to preserve them inviolate to him. Does any one doubt this? If it were not so, of what benefit would citizenship be? None at all, it would be a mere farce.

I now ask upon what principle is it that a man possessing all the rights of an American citizen in any of the States of the Union, can be deprived of any one of those rights by simply changing his residence from a State to any of the Territories? A citizen of the State of Maine possessing right to vote at a Presidential election, may remove to Texas or California—a distance of hundreds of miles, and still enjoy that right in those States. A legal voter in Missouri may cross the Missouri river and settle in Kansas or Nebraska, and at once be deprived of that right. By what principle of justice? None, whatever. He is still loyal to the constitution and government of the United States—he has no desire to renounce his allegiance to it, or transfer it to any other government. Is he less intelligent, virtuous or patriotic than before? No. Has he broken any law of the land by so removing? No. Then why deprive him of his right to assist in choosing the officers of government? Our fathers declared that "government derives its just powers from the consent of the governed." Is this true? If so, give us our rights. The hardy pioneer, who has left his home and friends in the far east, to brave the dangers and contingencies of a frontier life, has still an interest in the affairs of government, and has a right to exercise an influence in the councils of the nation. The Territories may each send a Delegate to Congress, but can he cast a vote there? No, not even upon questions that most intimately affect his constituents. How can the inhabitants of a Territory give their consent to, or manifest their disapproval of, any measure proposed in Congress, unless their Delegate has a right to influence that question by his vote?

It is time that a change be made, and that this relic of European despotism be thrown aside. As an American citizen I demand the free exercise of all my rights among the rest to cast a vote at the coming Presidential election. I demand the right to use an influence in the Congress of the United States through representatives from this Territory, who shall enjoy the same rights and privileges as those from any of the States. I demand the right to choose with my fellow-citizens, the Territorial officers now appointed by the U. S. Government—in short to govern ourselves. I demand a free and impartial administration of justice in our Territory, and if this cannot be accomplished by U. S. officials, that we have power to administer it ourselves, without the assistance of the bayonets and sabres of hired soldiery. In short, I demand the reality as well as the name of an American citizen. Restore to us, who dwell in the Territories, the rights we enjoyed in the several States, and we ask no more.

J. H. M.

## BEEF.

Since I have been in these mountains, I have not known beef to be offered for sale at such remarkably low prices as it commands at present. Beef that now sells from 4c. to 5½c., formerly brought from 8c. to 12½c. per lb. Much speculation has been advanced relative to this diminution in price, and no little sensation produced among farmers and graziers, as they cannot realize a profitable price for their beef. They wish to know the cause and policy of this deterioration, when other articles of provision are so high priced. The cause is easily explained; a few men had ready cash to buy poor cattle of sellers, &c., last year, which, when bought, were turned upon the range; they soon fattened at comparatively no expense, and of course can be sold at a low price. This is the cause of the deterioration. The policy—what is the policy of underselling an article that has hitherto realized a good profit? Public policy is one thing, and individual speculation or policy is another. Individual speculation or policy is the motive power with a large share of our traders; of them the public expect no better. Then, farmers and graziers, why complain? Keep your beefers, pork, butter, cheese and your grain, until you can ask, and receive, a price that will correspond with that of imported articles, even if doing so should subject you to the temporary inconveniences of a "home spun."

OBSERVER.

## HOME NEWS.

**CRICKET MATCH.**—The cricket match at Rochester has resulted in favor of the English Eleven in one innings, with 64 runs to spare.—[N. Y. Tribune, Oct. 28.]

**THE GREAT EASTERN.**—Portland, Oct. 28.—Letters to Mr. Cumberland, agent of the Great Eastern, from the Company, by the Ocean Queen, state that the steamer would sail within three or four days of the time fixed, the 20th ult.—[N. Y. Tribune, Oct. 28.]

**DUEL AT DENVER.**—Leavenworth, Oct. 27.—Denver City dates to the 20th inst. bring the report of a duel between Richard Whitsett and Wm. F. McClure. The latter was shot in, or a little above the groin, and the wound is supposed to be fatal.—[Special Dispatch to the Republican.]

Henry W. McGill, who has been acting as Private Secretary to the President since the resignation of Buchanan Henry, has been appointed Secretary of Washington Territory. He had to leave in the steamer of the 5th of October for his post, with full instructions for our authorities there.

The President has appointed his nephew, James Buchanan, a young lawyer of Philadelphia, his private secretary.

The N. Y. Tribune's correspondent says—I learn that the President says that the offices in Philadelphia give him more trouble than those of all the rest of the United States. Besides, open war is declared by Col. Florence and others against Collector Baker and Company, who it is said wage relentless hostility against the rest of the officials that do not square their opinions with those of the Custom-House.